A LETTER

CONTAINING

An Humble and Serious Advice to ſome in SCOTLAND,

IN

Reference to their late Troubles and Calamities.

By a Perſon of that Nation.

But they that eſcape of them ſhall be on the Mountains like Doves of the Valleys, all of them mourning, every one for his iniquity, Ezek. 7. 16.

Take heed to thy ſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the dayes of thy life: But teach them to thy ſons, and to thy ſons ſons, Deut. 4. 9.

My ſon, fear thou the Lord and the King, and meddle not with them that are given to change, for their calamity ſhall riſe ſuddenly, Prov. 24. 21, 22.

Printed, 1661.

An humble and ſerious Advice to ſome in SCOTLAND, *In reference to their late Troubles and Calamities.*

IF there be any of you, who have not as yet ſeriouſly reflected on that deplorable condition your poor Countrey have labour'd under for theſe many years paſt; Wherein, in one or other capacity you have been Actors or Witneſſes: It would ſeem to be an indiſpenſable duty lying upon you to look back, and beſtow ſome of your deepeſt thoughts on ſo ſad a ſubject; To the end, that accordingly as you ſhall find your ſelves to have had acceſſion, leſſe or more, to the horrid ſins, and iniquities of thoſe late times, you may mourn for it, and by repentance obtain mercy. It is not denied, much wickedneſs hath been committed in the very ſight of the Sun, and with a high Arm, but moſt are ready to waſh their hands, and to clear themſelves becauſe of thoſe plauſible ends they perhaps had in their eye, not conſidering that good Intentions can never juſtifie bad Actions: others are apt to extenuate, and leſſen what they have done amiſſe, or conſented unto, by excuſes drawn from Ignorance, Example and Simplicity. So as to this day, it is doubtfull (notwithſtanding of all the diſpenſations they have ſeen) whether the Mask yet be taken off, or that Paint waſh'd away under which much Deformity was cover'd, or the Principle chang'd, thoſe tranſactions which were Criminal, may, perhaps, by ſome be ſtill owned, as Characters of Duty, and a multitude may yet be inſnared in the mire of deluſion and error, nevertheleſſe that many ingenuous perſons long ago have been undeceived upon foreſight of thoſe ſad events that came to paſs

thereafter, [illegible] been intangled in, knowing it was *humanum errare*, but worse to persevere.

Upon this account I hope it may not be judged Arrogance, or Presumption for us to excite one another to so necessary a duty, so much importing that Peace of Conscience, and that eternal Felicity we all look for.

In order whereunto, it may be usefull to present to your view a short Embleme of that which your own more exact observation must needs suggest to your memories and apprehensions, in deeper and more lively colours, being so recently acted amongst you.

In the year 1637. such a feaverish distemper seized upon the animal spirits of a great many of the Kingdom, as that by degrees the natural constitution of the body Politick was altered, the humors infected, the vital parts and bloud inflamed and corrupted. Whether this pestilentious air had its original from the Maligne influences of the Stars, or insinuated by the artifices and malice of Men and Devils, or inflicted by the Almighty for punishing a sinfull and unthankfull Generation, as the first and supreme cause over-ruling all other to serve his purposes, I leave to your own disquisition: However, certain it was, the Contagion became universal, persons of all Ranks and Degrees were taken with it, and most dangerous symptomes more and more appeared: Those who had lived in the injoyment of a long Peace, and were full of the fruits of it, Riches and Plenty, but more happy in being under the Government of the most Religious and best Prince in the World, in the violence of their distemper, threw away their mercies, and disturbed a well setled Church and State, gradually descending from Duty to Faction and Rebellion: first, suffering themselves to believe aspersions, and false representations of their Dread Soveraign; thereafter limiting, prescribing and imposing upon the Royal Authority to serve their ends and interests: and last of all, by Arms invading it, assumed it unto themselves, following that Maxim, *Scelera sceleribus tuenda sunt.* And all this done (as either they did believe, or would have the people to believe

Religion, Extirpation of Heresie, Superstition and Arbitrary Government, Notions and Terms frequently used by Rebellious and factious Innovators, whereby many were deluded, and made to promote (as is to be feared) the ambitious and covetous ends of a few. Thus all at last was involv'd into one abysse of misery, distraction and disorder: Whereunto contributed not a little the concurrence of those who should have been guides to the peoples Souls, and lights to have shown them the paths of Peace and Obedience; I mean Gospel Ministers, who should have brought Water to quench, and not Oyl to increase the fire; but some of them, in stead of sounding a retreat to popular fury, were (if not kindlers) fomenters of the flame, by the Interest and Reputation they had with the people.

The Kings most Gracious Majesty, though he could not approve of such irregular and tumultuous Combinations as then were afoot, without danger to himself and his people, was pleased, by many indulgent Concessions, to endeavour to quiet their spirits even to the height of their professed desires, especially in the year, 1640. and 1641. by His own personal presence; but nothing could prevail, the more His Majesty comply'd, the more exorbitant they became in their demands, until at last they would interpose in the Affairs and Government of His other Kingdoms also, dictating models in Church and State there as well as at home, to serve their beloved Interests; unto which His Majesty could not condescend being inconsisting with His honour and safety of His people: So hard a matter it is, if not impossible, for men engaged in precipices of defection to retreat, like all motions downward, *facilis est descensus averni*; and whom the wind of Ambition drives, *non respiciunt*, forward they must go though to their utter ruine.

What bloud and confusion attended their Counsels and undertakings in all the three Nations is well known, and may be remembred with horror and trembling: they were the first movers of the stone, setting all on fire at home, and by Correspondencies

ſpirits of their neighbour Kingdom of *England*, untill all was in Combuſtion together. And in fine, the total iſſue of the whole (though, as may be ſuppoſed, not deſign'd at firſt) prov'd Tragical to King and Kingdoms.

Nobilium cum plebe perit, Lateque vagatur
Enſis, & a nullo revocatum eſt pectore ferrum.

The Wheel at laſt came to turn upon themſelves, and they to drink of the Cup they had made others drink of, when they were big with hopes, and high in the imaginations of their hearts, in that Battle of *Dunbar* in the year, 1649. After they had diſowned the cauſe of their Prince, though He had truſted His Perſon amongſt them: this their fatal blow they had by a party of their own forming, not only equally, but more guilty than themſelves, as to the horrid murder of their Dread Soveraign, yet raiſed up by them, and whom they had for a long time aſſiſted in Arms upon foundations of Treaties and Covenants: but what hath its eſtabliſhment on wicked Counſels ſhall not proſper, *fides quæ ſcelere pacta eſt, ſcelere Rumpetur*; Divine Juſtice puniſhing them by a Generation no better, but worſe than themſelves. What was then the product of all their Combinations and Conſpiracies againſt their King, Laws, and fellow Subjects? Nothing but ruine to themſelves, and with them to a poor Kingdom, whoſe Bloud and Treaſure they had miſimployed to ſerve their ends, and ſo exhauſted it, that when the people were willing to Sacrifice their lives and fortunes, for the ſervice of His Majeſty that now is, in the year, 1650. and 1651. what they could do, proved inſignificant to effect ſo great and good a Work; and thereupon the Nation was ſubdued, and ſubjected to the power of a Rebellious ſword. The Kings Majeſty expell'd His Kingdoms, the moſt Eminent of His Subjects ſlain in the field, impriſoned, or baniſhed, others of them who had been faithfull to Him, and active for Him, forced for their preſervation and ſubſiſtence, and preventing the final ruine of a poor Country deſign'd to deſtruction upon the leaſt pretence, to comply, own and act, under a Tyrannical and unjuſt power.

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——— Tot rebus iniquis
Paruimus victi, hac venia est sola pudoris,
Degeneriſque mei, nil jam potuiſſe negari.

Which forc'd Compliance, did exceedingly add to all their former Suffetings and Calamities; but the hope they had of seeing that day they now behold, made them bear all with Patience.

This is a short and rough Draught of what you have been Actors in, or Spectators of; a sad and Tragicall Scene, and a Bloudy Stage these Kingdoms have been. No doubt, you are able to add to this, both light and colours, and so give life unto it; you have here only some lineaments offered for your improvement.

Consider, I beseech you, how many thousands have lost their lives in the field, most whereof by a mis-guided zeal, or implicit adherence to a Party, were induced to believe that therein consisted their duty to God and their Countrey, *Tantum potuit Religio suadere malorum.* But alas! it was but Delusion and Error; you are a remnant left, you have outlived a long age of War, and seen the wonderfull Work of the Almighty, the Restauration of His Majesty to His Crowns and Kingdoms. Should not this mercy you have above others no more guilty than your selves, oblidge you to a serious review of these things, impartially charging your souls with what accession you have had to the sin and iniquity of them? You have to do on the one hand with a God whose Mercy is above all His Works; many of you, no doubt, will have St. *Paul*'s plea, what they did was in Ignorance; those who you look'd upon as Guides, caused you to erre, by advice and example; on the other hand, you have to do with a most Gracious King, whose glory it is to be mercifull, in imitation of that eternall Goodnesse: He hath mercy not only for such as went astray from their duty through the simplicity of their hearts, but for bitter enemies also. Improve then the opportunity you have yet in your hands, to the Glory of God, the satisfaction of other Nations, the comfort of your own souls, and the bene-

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fit of your Posterity; let not pride of heart (to be [illegible] constant, though in a bad Cause) keep you back. Be not asham'd to disown and declare against such Methods and Courses, as formerly led you to that ruine you have beheld with your eyes, no less than the subversion of your ancient Government by Bloud and Desolation; Inform your children to beware of your sins, lest they partake of your Judgements; This will evidence true Repentance, this will purchase you Serenity of mind, Peace with God, and Peace with man. For the carrying on this Work, I shall make bold to mention two or three particulars, that seem to be of as deep a dy as any you have been guilty of, and therefore specially to be mourn'd for, though perhaps you have not as yet taken notice of the wickedness of them in that latitude you ought.

In the first place, I shall begin with those Covenants, and Oaths you took, the grand Engines of drawing you away from your Duty at first, and the very womb that impregnated all the Treasons, Warrs and Calamities you have acted, seen or felt; Sinfull in the manner, as entred into, and imposed upon others over whom you had no authority; Sinfull in the matter, as obliging to Injustice, breach of Duty and former Oaths, to the abetting and maintaining Rebellion and War, against your Sacred Soveraign His Person and Authority; by which Oaths God was highly provoked, your King's Just Rights trampled on, and obedience to him subjected, and made subordinate to inferiour ends.

In the next place, you would not forget that great imposture (if you had any hand in it) those mock Repentances many Loyal and Faithfull Subjects were enjoyned to make, before they could be admitted to serve their King against a common Enemy, for no Crimes but performing good and necessary Duties; You called *evil good*, and *good evil*, Loyalty a sin, and a Rebellion a vertue. Surely the thoughts of this must ly heavy upon the spirits of some: dayes of Fasting and Humiliation were kept, that we might be more wicked; in this was the *Iniquity even of your holy things*. And lastly, remember that which did much aggravate all, you suffered

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your ſelves all along to believe the Reproaches, Lies and Calumnies, that by malice were caſt upon your Soveraign and His Government, not conſidering that *Rumor res ſine teſte, ſine Judice maligna, fallax*, and ſuch a Soveraign as was the beſt of Men and Kings: And this notwithſtanding all the demonſtrations of love and tenderneſs He had from the beginning of His Reign manifeſted to you; He was alwayes more ready to exerciſe a Fatherly love in pardoning Inſolencies and Incroachments, looking upon them as proceeding from miſpreſentation you had of Him, and the peeviſhneſs of diſpoſition, than as a King to puniſh them as proceeding from contempt and malice; you hardned your hearts to the very laſt, ſtill conceiving of Him as of an Enemy to Religion and the good of the People, for both which He died a Martyr, you ſtanding by, as it were, with dry eyes until He was unhumanly murdered in the ſight of the Sun: Nay, you oppoſed and weakned their hands, who in the year 1648. under the conduct of the Duke of *Hamiltoun*, a perſon of Honour, known Integrity and Conſtancy to his King and Country, went to hazard their lives for preventing that fatal blow that ſhortly thereafter enſued.

Theſe things are not mentioned to render you odious in the ſight of man; but that you may humble your ſelves for them in the ſight of God: If once a repenting ſpirit be powred forth upon you, none can be ſo rigid and ſevere to you, as you will be to your ſelves; none will need to excite you to Repentance, you will long and wait for opportunities to demonſtrate it to the World; you will be far from extenuating Crimes by falſe comments and gloſſes; No, you will deſire to ſhew them in the worſt colours, that when Divine goodneſſe hath vouchſafed you mercy, His infinite Grace and Love may appear more abundant; and that when your gracious Prince hath forgot and forgiven all, His tranſcendent meekneſſe and clemency may be more manifeſt to all the World; There will be no need to invite you to hate and abhorre ſuch deluding wayes; as like *Syrens*, firſt inticed you to turn out of the Road of your Duty, you your ſelves will be mindfull to

set a mark upon them, that all may be aware of ever going again in these paths; you will with joy drink in principles of true Piety, Duty and Obedience, which will quickly speak forth themselves in a willing and sweet Conformity to the commands of your Soveraign; as it was your great unhappiness once to be patterns of Disobedience to others, you will have an Ambition to go now before them in Order and Devotion, even (if it were possible) to supererogation. We have at present (and long may He reign) a King set over us, whom God hath owned in a most Signal manner, confirming His Title of late as by a voice from Heaven; When he was a Stranger in a Forreign Land, shut out of His Kingdoms by force and malice, did not the Almighty himself appear, and break those Gates of Brasse and Iron, by most remarkable Providences, confounding the Counsels of His Enemies, dividing them among themselves, breaking them into pieces, in a Divine method, preparing the way without Blood for His Restitution? He returned to us not only upon the account of His Title and Right, but as the desire of our Souls, few but were sensible His return would be unto them a greater happiness than many Crowns could be unto Him. Can any be so dim-sighted as not to see the eminent hand of the Almighty in this great Work? No surely, none can, but such as are given up to blindness of understanding, to a deluded or bitter spirit: Can any think that Fortune, Time, Craft, or Industry did effectuate it? No, Christians ought, and will conceive otherwise, and that there is a secret and eternal Wheel, the Spring of all motions and revolutions.

There was indeed a complication of Craft, Dissimulation, Perjury, Blood, Force and Combinations, Hellish Instruments and Arts made use of, in expelling of Him; but God, who is Omnipotent, and hath the hearts of men in His hand, needs no such to bring to passe the council of His will.

The most implacable of His Majesties enemies themselves being Judges, must and do confesse, that God hath owned Him and His Cause: Doth not all this speak aloud to the people of these Nations to Receive, Love and Obey Him? If Rebellion and Disobedience be capable of degrees, Surely to disobey His Com-

Commands, to oppose His Authority, would be Rebellion of the first Magnitude.

If there were any of those Vicious Humours yet remaining that were the fewel of our first Distempers (as I hope there are none) I would recommend to such as an *Alexiterion*, to present often to their mind the beginnings, progresse, and dolefull Issues of such Counsels and actings as we have been ingaged in, which were not only the naked Events, but the proper, and natural effects of Faction and prepostorous Zeal, this would be in stead of all other Antidotes? If the Errors of others should make us wise, how much more should we be instructed by our own? The care we have to preserve our bodily health, cautioneth us not to taste such meats as once proved Destructive, how much more wary should we be in medling or tampering with any thing that occasion'd such a mortal sickneſse of the body politick? If such Humours be spent it will be known by the introducing of the contrary. The Physicians say, that so long as the natural, vital, or animal faculties, do not perform, or perform amisse their proper functions and actions, the body is not in health; but if there be good blood, and spirits generated, a sound habit of bodies attained, it denotes all is well. It is so in the State, when the people breach forth Obedience, Peace and Love, it is a diagnostick sign they are in a good temper. Search your selves, you are best acquainted with your own Constitutions, and see that the Disease be eradicated and not palliated; if all be right with you, you will desire to make it known to all the world, that you are recover'd from such a dangerous and long sickneſse: you have been of late the Reproach of the Protestant Religion, and the scorn of Nations, begin now to be Exemplary unto them in Piety towards God, Devotion to your Soveraign, and Love to your Countrey, thus God will rejoyce over you to do you good, the King will delight in you as in faithfull Subjects, and others will be provoked by you to exceed you in Loyalty and Duty. Thus will you make up the Breaches you broke down in some measure, and wash away those spots and stains you have brought upon your selves and the Nation.

In time coming beware of disputing, or questioning the Commands, or Authority of your Soveraign, that was the first step that led out of your way formerly, and will again lead you into a Relapse, *Principiis obsta*. Believe, and be satisfied He rules over you for your good, and that your peace and tranquillity, is wrapt up in the safety of His Royal Person and Authority, as in a Publick and Sacred Thesaury: He is *Parens Patriæ*, study to behave your selves as obedient children, and entertain no thoughts of owning Interests distinct from what are His; if you be divided from Him, you must wither as a branch cut off from a tree: therefore if you love your selves you must love Him: *Salus Populi Suprema Lex*, was a misleading Principle as it was of late understood; if it had been rightly, these unhappy Wars had never been: for if you had look'd upon your King as *Salus Populi*, in whom your being consists, you would never have espoused Quarrels and Ends opposite to Him: He is the head that sends forth animal spirits unto the whole body, without which the body cannot subsist; He is as the Sun in the Firmament who enlightens and quickens the creatures below. Be careful then, lest you deprive your selves of those influences of love and goodnesse; He is ready at all times in the beams of light and warmeth to send down upon you.

What Order in Church or State He in His wisdom shall establish, embrace and receive with chearfulnesse, He knows best what is most for your good and peace, and what is fittest and most consonant to His Government, in which all your concerns are included; Have no desires excentrick to His, no motions of your own, for then you will wander; suffer your selves to be carried gently with the motion of Him as your *Primum Mobile*.

If the Government of the Church by Bishops be restored, remember you lived happily under it, the casting it off was as the opening of that Box of *Pandora*, from whence issued those Miseries and Calamities you have labour'd under for more than half of the time the People of *Israel* wandred in the Wilderness, and besides you must needs have observ'd that their loins were not so heavy as the finger of that Presbytery you have been

been under; in ſtead of fourteen Dioceſian, you have had one thouſand Parochial Biſhops, and every one of them exerciſing a Coercive power over you, beſides that conſtant Conclave, the Commiſſion of the Kirk, and other Superiot Judicatures, who Lorded it over Kings, Parliaments, People, and their Brethren alſo: the ſad effects whereof the King and Kingdom were ſenſible of in the year, 1648. by their Magiſterial oppoſition at that time to the Parliament who were carrying on a moſt neceſſary Duty, in order to the Delivery of His late Majeſty from the Barbarous Impriſonment He was under in the Iſle of *Wight*; for which it is to be ſuppoſed, all good men of them that had any hand in it (all had not) have mourn'd; and if God and His Majeſty have caſt a Mantle of Mercy over them, it is no more to be mentioned, nor made uſe of, but as Pilots in a ſtorme do of a Rock where there hath been a Ship-wrack.

Other paſſages might be inſtanced to evince of how dangerous a conſequence the continuing of an Unlimited Power and Authority, Coercive and Independent on the Civil Magiſtrate would be in any Society of Men whatſoever, and is no leſſe Monſtrous than a Body with two Heads; but the truth of this being apparent to all unbyaſſed perſons, that have obſerved but a ſmall part of what hath been done, I ſhall not inſiſt.

Some will perhaps anſwer, that their Authority is Divine, and the object of their Power Spiritual; As the one in reference to the Government of the Church Originally and Authoritatively will never be made appear; So for the other, how far in all times they have tranſgreſſed their limits, at leaſt *in ordine ad ſpiritualia*, is but too well known.

Peradventure ſome will ſay, that the Nation is oblige'd by Covenants and Oaths to maintain Presbyteriall Government, and to abjure Epiſcopacy: This were *petere principium*, as the Logicians ſay; Theſe Covenants and Oaths were unlawfull from the beginning, (as hath been formerly hinted) and to plead a Sinful Act to juſtify the Superſtructure, is Divinity that will not be allow'd. Such Oaths could never oblige but to repentance, it is that only muſt abſolve you from the ſin of them in the ſight of God; as for any ſtamp of Law was put upon them

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in these tumultuous Times, is now made void by a subsequent.

If you will have recourse to the Scriptures and Primitive Times of the Church, Bishops will be found there warranted, and since the Church hath had Christian Kings to be nursing Fathers to it, they have been continued, and further degrees of Honour and Power plac'd upon them, for the good of the Church and propagation of the Gospel, and serving those great ends of Government, in which consists the well-being of a People as Men or Christians.

Wherefore be entreated to lay aside Prejudice, arising from ends of your own Pride, Ambition or Advantage, and stumble not at names. Whether the care of the Church be primarily lodg'd in many, or in a few (where there is no Divine explicite or implicite command in the matter) the Gospel may flourish; what hath the greatest tendency to Order and Peace, in extrinsick things, none will deny but it ought to be followed: every constitution doth not suit alike with all Governments, in all times and in all places: Monarchical Government is natural to you, none can boast of such a long succession of Kings, in one Royal Family, as you may, and it is your glory. Since Epitcopacy is most suitable to it, and no Divine prohibition to the contrary, embrace it with honour and reverence, as bearing a Divine Impression, and the will of your Prince; expect more of Moderation from it, than ever you found from the other; minde the essentials of Religion and Godliness; let your Zeal be employ'd that way, Zeal for things not necessary is a moth to all real duties, like *the tything of Cummin-seeds, forgetting the weightier matters of the Law.*

Whilst you entertain this frame of spirit, you may expect the blessing of God, the favour of your King, and eternal felicity to your souls; whereas a turbulent and unquiet mind is like the *raging of the Sea, casting up nothing but mire and dirt*, and whereby you neither have, nor ever can reap any thing but dis-appointments, miseries, and the hatred of all the Christian World: If you do not stand in the way of your own mercies, you may be confident your Gracious Soveraign, though

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an Person He be remote from you, will, like the Sun, refresh you with influences of his Love and Care, as his Royal Ancestors have done before Him: He hath begun already to communicate to you the sweetnesse and moderation of his Government by persons of Honour and Wisdom, Integrity and publick Spirits, He will by them have an ear open to your Grievances, to make every Burden light, and every Yoak easie, and you will quickly perceive what a difference there is, between the fruits and effects of Faction and Turbulency, and these of humble and cordial Compliances.

All I have further to recommend to you, is, that you receive this as you would do a very ordinary Box, wherein there are some things of value, if they be well improved. The persons Name who sends it, is conceal'd, lest some might judge he intended his own advantage by it; as for the particulars that are offer'd to you, they are able to abide the test and trial of any that will but consider them without partiality and anticipation: they could not be cloathed in a more simple or vulgar Dress: It is the truth, plainness and reason of things must carry your approbation. You have only some short hints of Duties held forth to you, and as it were some short notes delivered into your hand for your enlargement and application, there is no more pretended unto: if they be unnecessary, dispose of them as you would do of Physick, the cure being already perfected. Farewel.

FINIS.